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1825

MINUTES

OF THE

STATE CONVENTION

OF THE

BAPTIST DENOMINATION,

In South-Carolina,

Held in the Town of Camden, December 3d, and continued to December 6th, 1825.

1. After the Introductory Sermon, from Eccles. ix. 10, by the Rev. C. D. Mallary, and prayer by the Vice-President, letters were received and read from the several Bodies composing the Convention; and the names of their Delegates recorded, viz.:—From the Charleston Association, Joseph B. Cook, George Scott, John Good, Robert Missildine, Charles D. Mallary, Jesse Hartwell and Timothy Dargan. From the Edgefield Association, B. Manly, John Landrum, Richard M. Todd, John T. Coleman, Abner Blocker, Nicolas W. Hodges, John Chiles and M. Mims. From the Savannah River Association, Thomas Polhill, Francis B. Baker, Benjamin S. Scriven, N. Johnson, James Graham, William Fripp, Darling Peeples, Hansford D. Duncan and Martin Swift. From the Education and Missionary Society of Saluda, Wm. B. Johnson, Lewis Rector, James Crowther, Samuel Gibson and Nathan Berry. From the Fellowship Benevolent Society, Larkin Griffin and John W. Williams.

R. M. Todd and John Chiles, from the Edgefield Association; Darling Peeples and H. D. Duncan, from the Savannah River; Lewis Rector and N. Berry, from the Saluda Society; and L. Griffin and J. W. Williams, from the Fellowship Society, did not attend.

2. The following brethren were elected officers of the Convention, viz.:—Wm B. Johnson, President, Benjamin S. Scriven, Vice-President, B. Manly, Secretary, and Abner Blocker, Treasurer.

3. Received a friendly letter of correspondence from the Saluda Baptist Association. Brother Crowther, the only messenger present, was cordially received and invited to all the privileges of a corresponding member.

4. Invited all ministers and members of Baptist churches present, also the Rev. Messrs. Joyce and M'Pherson of the town of Camden, and all ministers generally, who are, or may be present at this meeting, to a seat in the Convention.

5. At the suggestion of the President, it was Resolved, That the Legislature of South-Carolina be petitioned to grant to the Convention a charter of Incorporation. Committed this business to the President.

6. Appointed brother Timothy Dargan, of this Body, and brethren Shubel Blanding and John Hughson of the Camden church, a committee to arrange the order of preaching during the meeting of the Convention, and requested the Rev. Mr. Joyce, of the Presbyterian church, to act with them. The use of the Presbyterian meeting house was very courteously tendered to the Convention, and preaching was accordingly appointed to be held there.

7. The Rev. Mr. Grosvenor having failed to forward the circular address which he had been appointed to write, the President was requested to furnish one on the same subject for publication with these Minutes.

8. Whereas it hath pleased Almighty God to remove from this world the Rev. Dr. Richard Furman, late President of this Body; Resolved,

1. That this Convention are deeply affected by the death of the late Rev. Dr. Furman, as a serious calamity to the church of Christ, and to society in general. In relation to themselves as a Body, of which, under God, he was the founder and father, they regard his death as a sore bereavement, an awfully afflictive visitation. In the review of the character and conduct of the venerable deceased, and of the relations in which he stood to them, they take a mournful pleasure in tracing the excellences of his character, as a man, a Christian, a minister, a member and the presiding officer of this Body. Just embarked in an important enterprise, they feel his loss the more, as his experience, counsel and weight of character were so needful to the maturity of their plans.

But while they mourn *their* loss, they rejoice in *his* gain. Although the polished shaft, so useful to them, is withdrawn from its quiver, no more to be used on earth, it shines with greater splendour in a more elevated sphere. And their consolation is, that though this shaft is removed, He who made and polished it with such exquisite proportion, ever lives to prepare others to take its place.

2. Resolved, That the Rev. Joseph B. Cook be requested to deliver a discourse on the mournful occasion, as soon, during the present meeting of this Body as he can, on which the Convention will attend as a Body.

3. Resolved, That this Convention sympathise with the bereaved church, and family of the venerable deceased; and that copies of these resolutions be sent to both, accompanied by an affectionate letter from the President.

4. Resolved, That these resolutions be entered on the records of the Convention, and published in the "Southern Intelligencer."

Since our last annual meeting we have also lost another beloved brother, who, with our honoured and revered father in the Gospel, Dr. Furman, was then with us. Thomas Gillison, Esq. the pious, zealous and benevolent Christian, has left us for the enjoyment of the heavenly glory. Blest with an ample fortune, it was his delight to honour the Author of all his blessings with no small part of what he possessed. This Body has abundant reason to be thankful to God for having bestowed on them so excellent a brother, and feel grateful, that before he left the scenes of active usefulness below, in which he was steadily engaged, it was in his heart to do something towards advancing the interests of religion and science, by bequeathing, as it is understood, a legacy of $5000, towards the accomplishment of these objects. Brother Gillison was the faithful and excellent deacon of the Euhaw Baptist church, in connexion with the Savannah River Association. "The memory of the just is blessed."

We have also to record the death of our young brother, the Rev. Robert B. Brooks, who was also a member of this Convention the last year. Scarcely had he attained his twenty-second year, ere he terminated his short but luminous earthly course. Having lost his beloved father when he was a child, he had to experience the hardships and difficulties of life, with but little assistance. He possessed, however, a mind active and intelligent, which, with a peculiar vivacity of disposition, prompted him to diligence in business. At the commencement of the revival of religion in Robertville, S. C. in the year 1823, he became the hopeful subject of Divine grace. Immediately after he had professed religion, he began to exercise his gifts in the ministry. His friends were astonished to hear one so young in years, and in the divine life, express himself with so much ease, fluency and propriety as he did. He was soon licensed to preach. His field of labor was increased. With the zeal and ardour of a youthful herald of the cross, he went forth and preached Christ. Ere he had been twelve months engaged in preaching the gospel, the church, of which he was a mem-

ber, called him to ordination. Their pastor having resigned his office, our young brother was called to succeed him as a supply. He was, however, destined for higher employment: and his Divine Master, in his inscrutable wisdom, has translated him from the church militant to the church triumphant. Thus, before he had well girded on the armour, while his talents and his zeal in the cause of God promised abundant usefulness, he was called to enjoy the rest and blessedness of heaven.

Youthful hero of the cross!
We are called to mourn thy loss;
But our loss to thee is gain,
Thou art freed from sin and pain.

In the realms of love and peace,
Near the throne where Jesus reigns,
Where great Furman's spirit rests,
With Gillison's—thou art blest.

It was also unanimously resolved, That the President present, in an affectionate letter to the bereaved families of our brethren Gillison and Brooks, the sympathy and condolence of this Body.

The Rev Mr. Landrum prayed, and the Convention adjourned until Monday morning at half after ten o'clock.

The Lord's day was employed in public worship. The Rev. B. Manly preached the annual charity sermon in the Presbyterian meeting house at eleven o'clock, and a collection was taken in aid of the funds of the Convention The Rev. Mr. Johnson preached a sermon preparatory to the communion at three o'clock in the Baptist meeting house, after which the ordinance was administered by the brethren Landrum and Gibson. The Presbyterian meeting house was occupied afternoon and night, and the Methodist meeting house at night, by members of the Convention. It is devoutly hoped the blessing of God may rest on the labours of this day.

Monday morning, Dec. 5. The Rev. Mr. Graham delivered the Convention sermon at half after ten o'clock, from Zech. vi. 12, 13—"Behold the man whose name is The Branch; and He shall grow up out of his place, and He shall build the temple of the Lord; even He shall build the temple of the Lord; and He shall bear the glory." The Convention then proceeded to business. Brother Crowther prayed.

9. The minutes of the last session of the Convention were read.

10. The following brethren were appointed a committee to receive the moneys sent up for various objects to the Convention; and to audit the Treasurer's accounts, viz.: Dargan, Polhill and Mims.

11. The collecting Agents reported. The details of their several reports, which were, on the whole, satisfactory and encouraging, were referred to the committee above named.

12. The committee appointed at the last session to select a site for the Literary Institution contemplated by the Convention, and for other purposes, reported, at some length, on the business assigned them, and brought to view several sites, which had been proposed to them, with the advantages and disadtages of each. The subject was postponed for more mature deliberation until to-morrow.

13. Resolved, That it be the duty of our Board of Agents, as soon as possible, to employ a suitable person as an agent, who shall devote himself exclusively to the interests of the Convention, and who shall travel through the different parts of this State for the purpose of collecting subscriptions and donations, wherever he can, in aid of the contemplated Institution, and the other important designs of this Body.

14. The following brethren and friends were appointed the collecting agents of this Body, viz.—

In the Charleston Association, Jesse Hartwell, Joseph B. Cook, John F. Wil-

son, Aaron Marvin, Peter Cutino, Timothy Dargan, Shubel Blanding, George Scott, George Bruce, Joseph Pack, Jr. Jesse Peebles, John Terrill, —— Thomas, John Boykin, Jr. William Rouse, David Adams, William Ingles y. Thomas Blackwood, Roger Heriot, M. I. Keith, W. Riley, Jacob Axson, Oliver Fuller. E G. Sass, Thomas Gantt, Charles M. Furman, Wm. E. Bailey, Aaron C. Smith, C. D. Mallary and Robert Missildine.

In the Edgefield; Abner Blocker, M. Mims, John T. Coleman, John Chiles, William Prothro, Samuel Cartledge, Sen. John Middleton, James Bell, Lewis B. Holloway, Peter Lamkin, Jacob Smith, Zebulon Rudulph, Sen, John Lipscomb, Larkin Griffin, Robert Carson, William Merritt, Raley Johnson, Chesley Davis, John W. Williams, James Tomkins and Rhydon G. Mays.

In the Savannah River; James Wilson, Jennings O'Bannon, Winborn A. Lawton, Benjamin H. Buckner, James Graham, Benjamin S. Scriven, John F. Fowke, Samuel Furman, Thomas Polhill. John Cooper, Henry Smart, William Fripp, Francis B. Baker and Isaac Nicholes.

In the Saluda Association; W. B. John on, James Crowther, Lewis Rector, James Harper, Nathan Berry and Samuel Gibson. Also Col. Joseph Gist and Col. John M'Creary in connexion with the Bethel Association.

These several agents are earnestly requested to send up reports of what they have done to the next meeting of the Convention, if they do not attend in person.

15. The Convention, regretting the failure of all communications from the General Association of Georgia, appointed the brethren W. B. Johnson, John Landrum, B. Manly and Abner Blocker as messengers to that Body; brother Hartwell to write the letter.

16. Appointed the brethren J. B. Cook, Robert Missildine and B. Manly our messengers to the Saluda Association. Brother Mallary to write the letter.

17. Appointed the Rev. W. B. Johnson and the Rev. James Graham to represent this Convention in the General Convention of Baptists in the United States, to be holden in the city of New-York in April next. The Secretary to prepare the letter.

18. The President gave notice to the Convention, that the Rev. Joseph B. Cook would deliver the sermon as requested in the eighth article of these minutes, in the Baptist meeting house, on Tuesday evening at candle light; and requested the punctual attendance of the members.

19. Resolved, That the amount of the public collection, after the charity sermon on Lord's day, be equally divided between the Education and Missionary funds for this State.

20. Resolved, That the expense of printing the minutes be defrayed out of the fund for general purposes.

The Rev. Mr. M'Pherson prayed, and the Convention adjourned until Tuesday morning, nine o'clock.

Tuesday morning, Dec. 6. The Convention met at nine o'clock. The Rev. Mr. Scriven prayed.

21. Resolved, unanimously, That the Institution contemplated by the Convention, be located in the immediate vicinity of Edgefield Court House; and that a committee be appointed to visit the spot, and make such arrangements with the Trustees of the Edgefield Village Academy, and citizens of that place, in the selection of a site, as may to them seem best for the Institution, and safe, both for the Convention and for the Trustees. The committee to consist of B. Manly, Abner Blocker, M. Mims, John Landrum, Benjamin S. Scriven, Timothy Dargan and Samuel Gibson.

22 Resolved, That it be the duty of the board of agents to take immediate measures for the erection of suitable buildings for the Institution; that as soon as practicable they obtain a Principal, form some general rules for the regulation of the course of studies, the conduct of the students, and other important interests connected with the welfare of the Seminary.

23. Resolved, That the General Association of Georgia be respectfully requested to appoint a committee from their Body, who shall meet our board of

agents, and confer with them on the subjects above mentioned, and all other important measures relating to our contemplated Institution.

24. Elected the following brethren agents, viz.—Joseph B. Cook, Charles D. Mallary, Jesse Hartwell, Timothy Dargan, Matthew Mims and John Landrum; who, together with the Officers of the Convention, form our Board of Managers for the ensuing year.

25. Read and accepted the letters prepared for the General Association of Georgia, and the Sarepta Association.

26. The report of the committee appointed to receive moneys and audit the Treasurer's accounts, was accepted.

The report was ordered to be printed with these Minutes

27. The Board of Managers reported, by reading their minutes, and presenting such documents as relate to the several concerns they had had in charge: whereupon it was resolved, that this report be accepted, and that their minutes, together with such parts of the report of the Domestic Missionary as have not been embodied in those minutes, and the names of contributors and their contributions, be printed with the minutes of the Convention. Also resolved, that the whole report of the Domestic Missionary be forwarded, for publication, to the Editor of the Southern Intelligencer.

28. The committee appointed to draft rules for the government of the Board of Managers, reported that, in their judgment the powers and duties of the board are sufficiently pointed out in the constitution of the Convention, and the several resolutions of the Body; and that the only rules which appear to be necessary are *by-laws* for their government, which would be best formed by the board for themselves. This report was accepted.

29. Resolved, that the aid proposed for certain individuals in the purchase of books, &c. be referred to the board.

30. Agreed that the next annual meeting of the Convention commence on the Saturday before the third Lord's day in December, 1826; and appointed the next meeting to be held at Greenville Court-House.

31. Appointed brother Hartwell to write the next circular address, with liberty to choose his subject.

32. Agreed that the Convention Sermon be preached on Saturday morning of our meeting. Appointed the Rev. J. B. Cook to preach it; in case of failure, the Rev. Mr. Scriven. The Rev. C. D. Mallary to preach the annual Charity Sermon on the Lord's day; in case of failure, the Rev. Robert Missildine.

33. Requested the President to take measures for the printing and distribution of the minutes.

34. Unanimously resolved, that the cordial thanks of this Body be presented to the friendly, hospitable inhabitants of the town of Camden, for their kind attention to the members and friends of the Convention on this occasion.

35. The Convention heard the memorial of brother N. W. Hodges, on the subject of blending agricultural with literary pursuits in a system of instruction; which memorial had been recommended to the consideration of this Body from the Edgefield Association: and, without deciding on its merits, referred it to the board of managers.

36. It being stated by a member from his place, that our lamented brother Thomas Gillison, had bequeathed a legacy of five thousand dollars designed for the use of this Convention—Therefore resolved, that this Body entertain a grateful sense of this distinguished benevolence, and instruct their Board to take immediate measures for securing this bequest for the Convention.

The Convention attended as a Body to hear the Sermon of brother Cook on occasion of the death of the Rev. Dr. Furman. The Sermon was founded on Matthew xxv. 21—"Well done, good and faithful servant"—"enter thou into the joy of thy Lord." The Convention requested a copy of the Sermon for publication, and committed the business to the Rev. Robert Missildine.

The President affectionately addressed the meeting, and adjourned the Convention by solemn prayer.

MINUTES

Of the Board of Managers for the State Convention of the Baptist Denomination in South-Carolina.

COOSAWHATCHIE. DEC. 6, 1824.

1. The board met. The following members appeared, viz.: Richard Furman, W. B. Johnson, B. Manly, Abner Blocker, Joseph B. Cook, John Landrum, Thomas Gilliso[illegible], Benjamin S. Scriven, and James Graham.

2. Agreed that the brethren, W. B. Johnson, John Landrum, Abner Blocker and B. Manly, be intrusted with authority to employ a Domestic Missionary to itinerate through the State, as far as the funds of the Convention for that purpose will extend.

3. Agreed that the sum of fifty dollars be granted to Robert Corley, of Edgefield district, S. C. to assist him in pursuing a course of mental improvement.

Voted also, thirty dollars to Carson Howell, and thirty dollars to Dempsey Leigler, both of the Edgefield Association, to be laid out in the purchase of books for them: and appointed our brethren Landrum, Manly and Blocker, a committee to carry this resolution into effect.

4. Voted the sum of fifty dollars, from the fund for general purposes, to defray the expense of printing the minutes of the Convention.

5. Resolved, that the committee for employing a Domestic Missionary, be requested to furnish their missionary with well authenticated credentials; and with such instructions as may be prudent, and calculated to promote the interests of the Convention, and of true piety and benevolence.

6. Voted the sum of one hundred dollars to the Columbian College, and the sum of twenty-five dollars and ninety-two cents, toward the support of the Foreign Missions of the Baptist General Convention.

7. The Treasurer presented and read his bond as required by the Constitution of the Convention: which being satisfactory to the board, he was requested to have it executed, and lodge it in the hands of the Secretary, for the present, for safe keeping.

The Rev. Mr. Landrum prayed, and the board adjourned.

CAMDEN, MONDAY EVENING, DEC. 5, 1825.

1. The board met. The following members attended, viz.: W. B. Johnson, B. Manly, Abner Blocker, Joseph B. Cook, John Landrum, Benjamin S. Scriven and James Graham.

2. After reading the minutes of the last meeting, brother Johnson reported that the committee for employing a Domestic Missionary had been able to secure the services of brother Samuel Gibson: who, being present, stated that he had visited sixteen districts, and collected for the Domestic Mission $134 47. For the Institution contemplated by the Convention, he had collected subscriptions amounting to $577. Of this sum he had received $12 in cash.—Brother Gibson thinks that he might have collected as many thousands as hundreds, had he felt himself authorized to solicit subscriptions in those places where agents had been appointed.

"In his missionary course, he has distributed a considerable number of tracts, received from the societies in Columbia and Charleston, which he has reason to believe have been the means of good. In one instance in particular, one soul was convinced of its immortality, by means of a tract, that was received from him.

"In aid of the Domestic Mission, your Missionary has taken up collections and received donations to the amount of $134 47. In his particular course as a preacher to his perishing fellow men, he has, he trusts, been the instrument of some good. He has been every where received with a warmth of affection that convinced him his labors were acceptable. He has been urged to repeat his visits and to renew his labors, which was to him proof that they had not been without.

effect. In the private duties of family devotion, in the Sabbath School, in the concert of prayer, in the great congregation of the people, it has been his pleasure, his delight to see attention to the messages of peace the most deeply fixed, to witness in the countenance the anxiety which emphatically said "what must I do to be saved?" to behold the fast rolling tear of penitence fall, and floods of tears gush from the eye, expressive of the inward feelings of sorrow, or joy, deep contrition for sin, or elevated christian affection and love to Him who had lived and died and risen again for poor sinners. As the fruit of his labours he has baptized seven persons, and received two for the ordinance. He has the satisfaction to learn from many places that several have been baptized, who were through his instrumentality brought to the knowledge of the truth, and that several more are hopefully converted, and soon expected to submit to the holy ordinance. In one place, in particular, so many have been baptized that a new place of worship is to be erected for their convenience. In conclusion, your Missionary takes the liberty to state that in his opinion, the Domestic Missionary service is highly important and calculated to do great good under the divine blessing."

This report was unanimously accepted by the board: and the sum of three hundred dollars was voted, as a compensation for the nine months missionary services rendered by brother Gibson, up to this date.

3. Brother Manly from the committee for investing certain sums in books for the benefit of Robert Corley, Carson Howell and D. Leigler, of the Edgefield Association, reported that the committee had discharged their duty; and presented a list of all the books purchased for each. The board accepted this report.

4. The Treasurer stated that the sums voted for the Columbian College, and for the Foreign Missions of the General Convention, at the last meeting of the Board, had been, by him, forwarded on to their destination. His report was referred to the Convention.

On the subject of his bond, the Treasurer stated that it had not been executed previous to the death of our late venerable President, and that since that time he had been waiting the event of a new election of President.

The board adjourned *sine die*

ACCOUNT OF MONEYS

Collected by the Missionary of the State Convention.

David Mason,	$1 00	Stephen's Creek Church,	$13 25
Mary G. Griffin,	1 00	Fellowship Church,	27 25
Abner Young,	0 75	Mountain Creek,	4 22½
William Softis,	1 00	Gilgal Church,	3 75
Elihu Griffin,	0 25	Society Academy,	4 87½
Isaac P. Cannon,	0 25	Edgefield Church,	8 43¾
Nancy Armstrong,	0 25	Redbank Church,	5 06¼
Elizabeth Vance,	0 50	Sardis Church,	3 37½
Sarah Vance,	0 25	Church Bellhill,	4 62½
William Vance,	0 12½	Horn's Creek,	4 00
Samuel Vance,	0 50	Bethany, (at Republican,)	8 12½
Susan O. Vance,	0 25	A Friend,	5 00
Ann Wright,	0 25	Red Oak Church,	8 62½
Mary Kincade,	1 00	Plumb Branch Church, U. M.	9 50
Thomas Dalrymple,	0 50	Enoree Church,	6 50
William Moore,	1 00	David Mason,	1 00
Hiram M'Knight,	0 50	Abner Teague,	1 00
James Gary,	0 25	Edmond Pitts,	1 00
D. C. Ruder,	0 25	Robert Cleveland,	0 50
Jesse Gary,	0 25	William Level,	0 12½
Lexington Village,	3 37½	John Lindsey,	0 25

A STATEMENT,

Reported by the Committee appointed to receive Moneys and Audit the Treasurer's Accounts.

STATE CONVENTION EDUCATION FUND.

Amount in Fund,	$476 42½
By cash paid Rev. B. Manly, as per order,	110 00
	$366 42½
Interest on that amount for one year,	25 64
Received from the Edgefield Association,	50 50
" " Charleston Association,	50 00
" " Dr. Alex'r M'Dowall,	2 00
One half Public collection at the Convention,	20 00
" " Fellowship Benevolent Society,	26 00
	$540 56¼

THEOLOGICAL SEMINARY.

Balance of last year,	$25 00
Interest on that amount for one year,	1 75
Collected by Rev. Samuel Gibson,	12 00
	38 75

COLUMBIAN COLLEGE.

Balance of last year,	$130 50
By cash paid Rev. J. R. Burdick,	130 50
Received from the Charleston Association,	50 00

FOREIGN MISSIONS.

Amount in Fund,	$74 08¼
By cash paid J. R. Burdick,	74 08¼
Received from Saluda River Auxiliary Society,	5 00
" " Charleston Association,	50 00
" " Fellowship Benevolent Society,	6 50
	$61 50

DOMESTIC MISSIONS.

Amount in Fund,	$323 40¾
Interest on that amount for one year,	22 63¾
	$346 04½
By cash paid Rev. Mr. Gibson,	300 00
	$46 04½
The one-half of the Public collection taken at the Convention,	20 00
Received from the Charleston Association,	50 00
" " Fellowship Benevolent Society,	6 50
" " Edgefield Association,	34 00
Collected by Rev. Samuel Gibson,	134 47
	$291 01½

GENERAL PURPOSES.

Amount in Fund,		$192 75¾
By cash paid Dr. Furman for Printing the Minutes,	$50 00	
Paid J. R. Burdick for the Columbian College,	100 00	
Paid the same for Foreign Missions,	25 92	
		$175 92
		$16 83¾
Interest on that amount for one year,		1 17¾
Received from Rev. W. B. Johnson for the Saluda River Association,		45 00
From the Savannah River Association,		25 00
" Charleston Association,		15 00
" Fellowship Benevolent Society,		6 00
		$109 01¼

FUND EXPRESSLY TO AID INDIGENT PIOUS YOUNG MEN FOR THE GOSPEL MINISTRY.

From the Juvenile Missionary and Education Society in Charleston,	$40 00
From a public collection taken in the Edgefield Village Church,	27 00
" the children of the Edgefield Sabbath School,	5 00
" Rev. M. C. Chrestman,	2 00
	$74 00

GENERAL STATE OF THE ASSOCIATIONS

UNITED IN THE CONVENTION.

The Charleston Association contains 38 Churches, 19 ordained Ministers, 7 licensed Preachers, and 4104 communicants. The number baptized last year was 226. Several Education and Missionary Societies, as well as Sabbath Schools, are connected with this Association. Their next meeting will be held at the High Hills Church, to commence on Saturday before the first Lord's day in November, 1826. The Rev. C. D. Mallary is to preach the Association Sermon—in case of failure, the Rev. S. Timmons;—Rev. R. Missildine, the Missionary Sermon;—and the Rev. Geo. Scott, the Sermon at the conclusion of the Session. The General Committee of the Churches united in this Association, meet at the same time with them, having charge of the Education and Mission Funds, and are an incorporated Body.

In the Edgefield Association are 36 churches, 17 ordained Ministers, 5 licensed Preachers, and 2142 members. 188 have been baptized the past year. Several of the churchns assemble on the Lord's days, in the absence of a minister, for reading the Scriptures, prayer, and praise; and profess to derive edification and comfort from the custom. Within the bounds of a few churches Sabbath Schools are maintained with success. Their next Association is to be held at Sisters' Spring church, near Saluda River, Edgefield district, on the Saturday before the third Lord's day in September, 1826—The Rev. W. Belcher to preach the introductory Sermon; in case of failure, the Rev. C. Davis.

The Savannah River Association contains 24 Churches, 15 ordained Ministers, and 10 licensed Preachers. The whole number of communicants is 3515,—299 of whom were baptized during the last year. The next meeting of this Association will be held at Spring Town Church, Barnwell District, the Saturday before the fourth Lord's Day in November, 1826. The Rev. Thomas Polhill to preach the Association Sermon; in case of failure, Rev. J. Brooker.

ADDRESS TO THE CHURCHES.

The State Convention of the Baptist Denomination in South-Carolina, to their Constituents, present their affectionate Christian Salutations.

DEAR BRETHREN,

THE objects of our coalition have been spread before you once and again; and the duty, which binds us to a steady pursuit of these objects, has been explained and enforced from Scripture and reason, with no small weight, and we would fain hope with some success. We are now to present to your serious consideration, "*the important interests which should excite and the principles of union which should direct, the General Convention and the State Conventions of our Denomination in these United States, to a cordial co-operation in the measures they adopt for the benefit of the Churches.*"

The grand objects of our Convention (which are substantially the same with those of the General and State Conventions) are summarily stated in the Constitution, to be, "*the increase of evangelical and useful knowledge, and of vital, practical religion.*" The interests of true science and pure religion constitute, then, those interests, the pursuit of which should combine, in one holy, united, and vigorous effort, the energies of the General and State Conventions. And, the successful prosecution of the measures that are now in a train of operation by these bodies respectively, will, under God, promote these interests to the most desirable extent.

We invite your attention, first, to the interests of true science or useful knowledge. By these terms we do not mean "science, falsely so called," a mere jargon of words, speculations that present no definite ideas, and tend to no useful purposes. By no means. But an acquaintance with those principles or laws, which God has established in the works of his hands, and by which he carries on his mighty operations within and without us. In the discovery and right application of which, so far as man's capacity extends, great good has been produced, and will continue to be produced.

What is it that distinguishes our race above the brute creation, but the intellectual and moral powers we possess? And what distinguishes one man above another, but the superior elevation of these powers by culture, and the influence of the Gospel? And what gives to these United States their high rank among the nations of the earth, but the superior wisdom and integrity of their statesmen, and the high moral character of the people? Are the unenlightened subjects of an Eastern Despot, or the abject slaves of an African Prince, or the superstitious devotees of the Devil, or of some idol "graven by art and man's device," comparable to the enlightened citizens of a free government, or the spiritual worshippers of the one living and true God? And why are they not? Because the light of science has not illumined the mind of the one, or the freedom, which Jesus has to give, liberated the other from the shackles of superstition. True science has always exerted a benign influence upon the condition of man, in lessening his miseries, increasing his comforts, and elevating his views. Of the propriety of these remarks, all history furnishes abundant proof, and the state of our happy country a striking exemplification.

Our ancestors, understanding the correct doctrine of government, established theirs on the principles of freedom. When oppression threatened the entire privation of their privileges, they asserted the right of self government, and maintained it with complete success. It belonged to America first to assert the equality of rights among men, the descendants of one common parent. The assertion, and the maintenance of the principles involved in it, clearly exhibited the advanced state of improvement, which the body of the people in this country had reached; and the happy results of the struggle for independence have been felt by all ranks of society, but by none more than the churches of the Redeemer, and particularly the churches of the Baptist Denomination. The followers of Christ, oppressed in other countries, fled to this for relief, and obtained it. Here they multiplied. But in some parts of

this country, the Baptists were not permitted, previous to the Revolution, to enjoy their religious privileges to the full extent which justice required. Since that event, the free principles, which should not only constitute the basis, but run through the details of government, have been better understood, and being incorporated with our Institutions, have placed the Baptists upon an equal footing with others, as citizens of the government. Here, all are protected in the observance of their distinctive rights and duties. The conscience is left free. The law recognizes no other master for the conscience of its subjects in this happy country than Christ, and acknowledges no other tribunal for them in the concerns of religion, than the tribunal of the eternal Judge. Who can cast his eye over the nations of Europe, (enlightened as some of them are) and then compare them with this nation, without perceiving the vast superiority of these United States. And to what is this superiority owing? To the diffusion of knowledge, under the blessing of God. The true science of government is better understood in this country than in any other part of the globe. It is this, with all that train of improvement which follows the establishment and preservation of free Institutions, that makes us, at this moment, the wisest and the happiest people under Heaven. All that the Church of Christ wants from the rulers of nations is protection in civil and religious rights This is afforded in these United States. And our ears have heard and our eyes seen the rapid and commanding march of the church in this state of things. This is attributable, under God, to the progress of true science or knowledge, as *one* powerful means. For in looking back upon the history of the church, it will be seen that when true science has flourished, she has been a powerful handmaid to religion, but when this handmaid has been paralysed, religion has declined. Christianity courts the light, and true science affords it. The advancement of knowledge then is favorable to Christianity. And that this should be so is perfectly rational.

God has established a certain constitution of things throughout the universe. There are certain principles and laws in the mind and the body and all things around us, by which He carries on the operations of his hands within and without us. Now true science or knowledge consists in discovering these principles and laws, and in applying them to the existing state of things. If a right discovery and application of these be made, favorable results follow. If ignorance prevails, opposite results will be the necessary consequence. How important then are the interests of science, that evil results may be prevented. What we have now stated is capable of demonstration.

God has given to certain soils, certain properties, and adapted them to different productions. Seed planted in one soil will not reward the laborer, but planted in another will yield him a rich harvest. That skill, which enables a man judiciously to cultivate the earth, we call the knowledge or science of agriculture. These remarks are applicable to all branches of science. Take the science of medicine. The human body is afflicted with diseases. Means must be employed for their cure. These means are found in plants, roots, seeds, minerals, and animals All these possess certain properties and powers. The chemist decomposes or separates them into their constituent parts, and combines them again in certain proportions. He ascertains by trial their force and effects. The physician, who examines the different parts of the body, and discovers the nature of the diseases which afflict it, avails himself of the labors of the chemist, and applies the different means as his judgment directs. Now in all these instances, neither the farmer, nor the physician, nor the chemist, makes the principles, or the laws, or the means. They only discover what God has instituted in his works, and apply the knowledge obtained by the discovery to useful ends.

Consider further the science of Natural Philosophy. In this branch of knowledge, the laws which govern the various bodies of matter, from that wonderful principle of gravity in the sun, which keeps all the planets of the solar system in their orbits, to the stroke of the hammer on the nail, which fastens one piece of wood to another, are ascertained. All the mechanical arts depend on the principles of this science. By these principles, the conveniences in your families, your spinning wheels, looms, mills, and even wagons are constructed. By these principles, ships cross the trackless ocean, and

steam boats ply your mighty rivers, bearing the products of one country to another, and thereby bring into acquaintance, union and friendship, distant regions of the globe. This intercourse gives incitement to industry, transplants the improvements of one country to another, and wakes up the slumbering energies of a world, too prone to indolence and debasement. As a necessary consequence, schools rise, the arts flourish, and the earth, though under yet the primal curse, wears a smiling aspect. The wandering savage exchanges the tomahawk for the plough, and the warwhoop for the song of peace. Instead of roaming the forest, he settles on the cultivated field, and rears up his family in knowledge.

Turn your attention again to the science of government. God has ordained that some shall bear rule, whilst others must submit to authority. There is an adaptation of man's nature to such a state of things. The true science of government consists in so adjusting the requirements of law and the rights of the citizen, as to secure rational liberty, and afford just protection to all. To do this, requires no small acquaintance with men and things. As this science is better understood, the state of nations will be correspondently improved. This, as we have already observed, is strikingly exemplified in our happy form of government, and the prosperous condition of our people. In the dark ages of the world, when science or true learning was low, and its light almost put out by ignorance, the divine right of kings was asserted and maintained, by which is meant that certain men, who had vaulted into seats of power, were authorized to command the people at pleasure. Enchained by ignorance, the people believed the doctrine, and submitted their necks to the yoke, as sheep prepared for the slaughter. But in later years the rights of man have been asserted and maintained. The light of science has thrown its full blaze over a portion of our degraded world, and by its rays multitudes have been illumined. The shackles of despotism have fallen off, the doctrine of the divine right of kings has been exploded, and man is rising from his oppression and degradation to his proper rank in the scale of created beings.

From what has been stated, you will perceive that the interests of science are of great importance. There is yet another view which will justify still more the conception we have formed of the magnitude of these interests. It is the influence which they exert more directly upon the prosperity of the Redeemer's kingdom. There is the same God, operating in the kingdom of grace, that operates in the natural world. And so wisely has this great Being adjusted all things, that the laws by which he governs in the material world, when rightly understood, confirm the truth of the Gospel. There have not been wanting "men of corrupt minds," who have endeavored to overthrow the Gospel Revelation. In opposition to these, there have arisen others, the servants of God, who from the stores of science have met the enemies of the truth with proofs, and arguments, which completely refuted their plausible objections, exposed their sophistry, and triumphantly shewed that the Gospel Revelation was from God. In the last age, a host of infidel writers arose, threatening destruction to the Church of Jesus Christ. Her Lord raised up other men profound in learning and deeply imbued with his own spirit, who most powerfully and successfully plead her cause. The infidel opposers have gone to give up their final account to the Judge Eternal. The cause they advocated has grown weaker and weaker, whilst the cause they opposed has waxed stronger and stronger. The last was the age of infidelity, or unbelief. The present is the age of faith. The Scriptures are generally, if not by all, admitted to be true, and one simultaneous effort by all classes and ranks, professors of religion and men of the world, is making for their general distribution, as *the word of God*. The Bible cause is now triumphant. But as the enmity of the carnal mind to God still continues, its opposition is manifesting itself in another shape. Whilst the authority of the Bible is acknowledged, some of its distinctive doctrines are denied or explained away. The total depravity of the human heart, and the proper Deity of Jesus Christ are exploded by some. Here again true science lends its aid to expose the sophistry of those who deny these fundamental truths of Revelation. By the aid of true learning, we refer to the Scriptures in their original language, from which, by the rules of just construction and sound argument, the cause of truth is maintained.

On this subject permit us further to add that we are indebted to science for the Bible we have. The holy volume, you know, was written in a language not our own, and in an age very remote from the one in which we live. The interests of science or learning rise then still higher in our view from this consideration, that God has so ordered it in his providence, that without the aid of learning, we have not his holy truth in our own language, and that for the evidence upon which its claim to a divine original rests, we are indebted to the same means. The difficulty of effecting a translation from one language to another is great, and much learning is necessary to its faithful execution. The research necessary for collecting the evidences of christianity and bringing them to bear upon the Bible, is considerable, and requires no ordinary talent or labor. How much then should the Christian cherish and promote the interests of true science, of solid learning, since they are so intimately connected, not only with the general benefit of man, but with the particular interests of his Master's kingdom. We may therefore safely affirm, that the interests of science hold a prominent place among those interests, which should excite the General and State Conventions to a cordial co-operation in the measures they adopt for the benefit of the churches.

We now invite your attention to the interests of religion. The term religion imports, from its derivation, a binding fast, or a re-uniting of dissevered parts. As God and man are concerned in a moral point of view, it presupposes that a separation has taken place between them, and that this separation is to cease, that both are to be again joined together. Indeed, brethren, as you well know by painful experience, a violent disruption has taken place in the moral government of God. Angels and men have apostatized from their rightful sovereign. For the former no provision of mercy has been made. But for the latter, God has stooped from his throne to effect a recovery. The infinite law of Jehovah demands for its violation, infinite punishment. This could not be endured and survived. There is, therefore, no possible hope for man in himself considered. In the Gospel of Jesus Christ, the only expedient is revealed that can open the door of escape to the prisoner and let the captive go free. In this expedient special regard is had to the glory of the Divine character. In the Gospel Revelation, therefore, Christ is represented as being set forth a propitiation through faith in his blood, to declare the righteousness of God for the remission of sins that are past, through the forbearance of God, that He might be JUST and the justifier of the ungodly who believe in his Son. By this wonderful scheme a re-union is to be effected between unholy men and a holy God. The fundamental principles of the moral law are to be re-inscribed upon the heart from which they have been erased, and acted out in the life, until the whole spirit, soul and body of the apostate is made perfectly comformable to HIM, who is the express image of his Father's person. In this view, interests of infinite magnitude are embraced in the scheme of the Gospel.

The principles of the moral law are, "Thou shalt love the Lord thy God, with all thy heart, soul, mind and strength; and thy neighbour as thyself." In the absence of these principles in their operative influence on man, our earth presents an awful scene of opposition to God, and of mutual opposition among its inhabitants. Men of distinguished and benevolent minds have felt and lamented this state of things. They have laboured to alter it; but they laboured in vain, because they could not change the heart. In the Gospel of Jesus Christ alone is the redeeming spirit found which is adequate to the mighty work. It is only by the religion of the Gospel that men can be brought to love God supremely, and each other subordinately. When this shall be universally effected, all opposition to God will cease, and by consequence all opposition among his creatures will come to an end.

By the partial influence of the Gospel scheme, wonders have already been wrought in our guilty and wretched world. Those, who were hateful and hating one another, have been reconciled in a spiritual and indissoluble union. The murderers of our race have been converted into its greatest benefactors. Whole nations have been brought by the benign influence of the Gospel, into a peaceful, prosperous and happy state. Multitudes have been transformed into the image of Christ, and passing through this disciplinary state, are

enjoying the purer and nobler bliss of the eternal state. Still greater wonders are yet to be wrought by the extension and final triumphs of the Gospel. Wars and rumours of wars will then cease, because their causes will be extirpated. The wilderness, the moral wilderness, shall blossom as the rose, and the desert become as the garden of God. Redeemed man, prepared in this renovated state of things, shall do the will of God, as the angels in heaven: "For the whole earth shall be filled with the glory of the Lord."

Cast your eye over our world. Consider that, of the 800 millions who people its various regions, 100 millions only are yet brought under a partial influence of the Gospel. Extend your view through the long vista of nearly 1200 years, and call up in your imagination the successive generations of men, increasing in number with each succeeding age, and what unnumbered millions are yet to people these regions: And then count, if you can, the myriads who are to be redeemed and brought from sin's marred and detested image, into the likeness of the Son of God. Add in your computation the amount of happiness that these redeemed souls will enjoy, and sum up the amount of wretchedness that will by this means be banished from this world, now an Aceldama. And then say, if the interests of religion are not of infinite magnitude. Connect with these ideas or conceptions, the grand display of the Divine glory, which will be made in these wonderful operations. Contemplate the astonishing manifestation of the Divine attributes in devising such a scheme. Behold the Divine Majesty setting upon his august throne, dispensing his eternal favours to the assembled host of the redeemed, and admitting them to all his joy. In heaven hear this mighty host crying with one voice, "Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created." "Not unto us, not unto us, but unto thy name be all the glory, for thy mercy and thy truth's sake." Then conceive of this innumerable host escaped from sin and hell, entering with their Lord into all his glory. In such views, and the contemplation of such mighty results, the interests of religion must rise before you in awful grandeur, and become superior to all other interests. In the advancement of such interests, the churches will be benefitted, not in small but incalculable measure. The interests of religion then, are among the important interests, that should excite the Conventions respectively to a cordial co-operation in the measures they adopt for the benefit of the churches

Having considered the interests that should excite the Conventions to a cordial co-operation, we now proceed to lay down the principles that should direct them in that co-operation.

The first principle is supreme love to God. This principle must warm the heart and animate the soul, or no consistency will mark the efforts of these Bodies, no permanency will attend their plans. The work requires too lofty a flight for mere natural principles to take, too great an exertion for mere worldly principles to accomplish The love of Christ must constrain the members of the Conventions as individuals and as societies or public bodies, as it did the Great Apostle of the Gentiles, that like him they "may thus judge that if one died for all, then were all dead:" And "that he died for all, that they which live should not henceforth live unto themselves, but unto Him, which died for them and rose again." This is a heaven born principle, and towards its Divine original will ever tend. Many waters cannot quench love. The floods cannot drown it. The substance of a man's house cannot purchase it. It is stronger that death. This then is the first principle that should direct the united efforts of the Conventions in their measures of benevolence. An ardent love to God will be as a flame within to light up all the powers of the soul, when darkness prevails around, as a solid support when the foundations seem to be giving way, and the superstructure ready to fall.

Among imperfect men, jealousies have often arisen and separated chief friends, whose hearts were in the main devoted to God. Under these circumstances, love is the best casuist, the best expositor of doubtful words and actions. This heavenly principle beareth long and is kind, is not easily provoked, thinketh no evil, doth not behave itself unseemly, is not easily

puffed up. In the multiplicity of concerns which must engage the attention of the Conventions, it would not be surprising, that suspicion should at times be excited in the minds of some, and that misconstructions should be put on their measures by others. In all the difficulties and collisions that may arise, supreme love to God should be the governing principle.—This, in its full exercise, will promote love among the members and brethren generally. This will lead to mutual confidence, which is all important in so extensive and interesting a concern, as that which has given rise to the mighty combination of our denomination in these United States for holy and benevolent purposes.

A second principle is gratitude to God. Receiving, as we do, every thing from him, as matter of mere mercy and not of right, our hearts should overflow with gratitude. Redeemed by the blood of Christ from guilt and sin and hell, we are not our own Made heirs of God, and joint heirs with Jesus Christ, we belong to God. We ourselves, and all we have, are the property of our Redeemer. Gratitude dictates, as it requires, all the returns we can make for such favours. And so constituted are we, that in complying with these requisitions our highest enjoyment consists. Under this principle, we are bound then to spend and be spent in God's service, from the two-fold consideration of duty and happiness. The truly grateful heart will think no sacrifice too costly, that is made in promoting the interests of its benefactor. Christ has set us the example in the sacrifice of himself.—Paul counted not his life dear to himself that he might finish his course with joy, and testify the Gospel of the *grace* of God. All those generous friends of God and man, who have borne and are bearing the cross to distant lands, have set us the same example. Gratitude led them no longer to live unto themselves, but unto Him who died for them and rose again. Such is the principle by which the Conventions should be directed in their efforts.

A third principle is liberality; that true enlargedness of soul which the spirit of Jesus inspires, and which is so happily delineated by the poet in the following character of the saint:—

"To sect or party his large soul
Disdains to be confined:
The good he loves of every name,
And prays for all mankind.

Pure is his zeal, the offspring pure
Of truth and heavenly love,
The bigot's rage can never dwell,
Where rest the peaceful dove."

Of this true liberality, the Saviour gives us a striking exemplification in the ninth chapter of Mark's Gospel: "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, *because he followeth not us.* But Jesus said, forbid him not, for there is no man, that shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." Paul also in the spirit of his divine Master, rejoiced that Christ was preached, though out of pride and contention by some. In this imperfect state of things, good men will form different opinions on points of faith and practice. Hence arise different denominations of Christians. Among all these, some portions of the truth are held, whilst by no one are all its parts embraced. In our view, the Baptist Denomination holds the largest part in conformity with Divine Revelation. Others think the same of their denomination. At the same time, we all appeal to the Scriptures for authority. Now as no umpire on earth can decide the point, and God is pleased to put his seal upon all denominations, owning their efforts in His cause, and using them in building up his church, shall we forbid them? God forbid! The Conventions should, therefore, cultivate and exercise the most liberal spirit, and the most enlarged philanthropy towards all who call upon our Lord Jesus Christ out of pure hearts fervently.

As different companies in the same army wear distinctive badges, yet fight under one leader and espouse one cause; so should Christians of all

denominations, recognize one another in their different societies, as forming so many companies under Christ, the Great Captain of their salvation, and as engaged in the same cause. Instead of biting or devouring one another, throwing stumbling blocks in the way, or hindrances in the path of each other, they should encourage each other in their course, and unite together in opposition to the common enemy. As Baptists, we profess not to have received our views from party spirit, or from religious training under parental guidance, but from the Scriptures under Divine teaching. It is the truth then, that we profess to aim at. This never requires bitterness, invective, or ridicule in aid of its interests. Candor and consistency, liberality and philanthropy to all men should mark then, not only the individuals who compose them, but the bodies themselves of our denomination in their coalitions for high and generous designs. This liberality will have a most happy influence upon the temper, render it easy, mild, condescending, and heavenly. It has been well said in a late important state paper of our country, "Temper is a better missionary than talent." This is most emphatically true in the cause of religion.

A fourth principle is that of union. "Concentrated action is powerful action," as has been justly observed. The same force, which is powerful when brought to bear upon a particular point, becomes weak and ineffectual, when divided. There is a moral power in the hands of Christians, which, when rightly employed on the great interests of the world, is irresistable.—It is by concentrating this force, and directing its influence aright, that the cause of Christianity is advanced. The Conventions then respectively should aim at the preservation of union, as a primary object. Minor differences of opinion should never be permitted to mar their union. The spirit of humility and mutual forbearance should predominate in their councils, and in their intercourse with each other. Endeavouring to keep the unity of the Spirit in the bond of peace, all angry contention, unholy jealousy, strife and vain glory should be carefully avoided. Great interests are before them, interests in the support of which, all the aid of the denomination in the United States, is necessary. Nay, of all the inhabitants of this favoured land. Keeping within their proper limits, and pursuing with firmness the objects which they have set before them, it is their interest, their duty, not only to draw the cords of union more strongly among themselves, but to attach the friends of good order to them by rational, scriptural and indissoluble ties, if practicable.

The principle of union does not require, as has been erroneously supposed by some, perfect unanimity of sentiment or opinion, though such unanimity seems desirable; yet, perhaps, in our imperfect state, it might not be always profitable. Our views are limited. They are therefore frequently exclusive. We are apt to see all the advantages on the side to which we are favourable, and all the disadvantages on that to which we are opposed. These are often imaginary. Without a difference of sentiment and opinion, we may therefore be misled, notwithstanding our intentions may be good, and our integrity remain firm. For this reason, it may be, among others, that God permits so many various and sometimes opposite opinions among his people on the subject of Revelation. In the free discussion of all the points embraced on any subject, we are more likely in our imperfect state to arrive at the truth, than by confining our views to one side only. The principle of union requires that we maintain the fundamental principles and pursue the primary objects of our coalition. On the specific measures for the attainment of these objects, we may differ in opinion, but not separate.—While, therefore, we sacredly adhere to first principles and prosecute primary objects, there should be forbearance and condescension in other matters. The minority should submit to the majority, and all heartily concur in support of adopted measures.

Union will have a happy tendency in securing perseverance. Be not weary in well doing is a Divine precept. Amid the weariness and langour incident to our nature in long continued efforts, union will sustain and preserve us, under the Divine blessing, from an abandonment of our objects. Disunion will weaken our efforts and distract our councils. Indecision will follow

as a natural consequence, and this will lead to a relinquishment of the best laid schemes, or to so feeble an execution of them, as to bring on a defeat of our purposes. Time is necessary for laying the foundation in any work of magnitude, before the superstructure can rise to any desirable height.—Perseverance in a judicious course will secure both the foundation and the superstructure. The Conventions then should be firm, united and persevering, for they shall reap in due season, if they faint not.

The last principle that we shall notice, is a sacred regard to the honour of God. This is inculcated in the Apostle's Epistle to the Corinthian church. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." The promotion of the Divine Glory is the professed and real object of every true Christian. In our apostacy from God, we have practically declared independence of him; and set up an interest opposite to his. "The carnal mind is enmity against God." This mind or disposition bringeth forth fruit unto itself. In regeneration this disposition is not extirpated, but an opposite temper or disposition is implanted, which seeks the glory of God. Between these two, there is a constant struggle. The one sometimes predominating, and sometimes the other. Hence, although a sacred regard to the glory of God is the prevailing principle of the regenerated man, yet selfishness sometimes gains the ascendency over him, and often leads him to desire that the glory of his Creator should be promoted in too exclusive a manner through him as the instrument, or in connexion with his supposed interests. Therefore, if he holds not a prominent place in the plans that are adopted, or if he be not advanced to posts which he thinks he ought to fill, his zeal grows cold, his exertions are paralized, he becomes offended, and withholds his efforts. Now this is not to promote the glory of God, but of one's self. It has been justly remarked by an eminent divine, that if two angels were sent down from heaven, the one to govern an empire, and the other to sweep the streets of a city in that empire, neither would desire an exchange of station, but both would cheerfully perform their respective duties. The reason is obvious. Being perfect, a sacred regard to the honour of God would be their ruling principle, and both, though in dissimilar offices as to honourable distinctions among men, would willingly do their Maker's will and promote his glory. In the Conventions the same principle should exert a paramount influence. Selfishness should be merged in the sublimer consideration of the Divine honour and glory.

We have now, dear brethren, closed the discussion of our subject; and although it might seem that the contents of this address should be more properly presented to the Conventions, than to you as constituents of one of them, yet, forasmuch as you form one of these Bodies, it hath seemed good unto us to present to you the considerations herein contained, that you as a constituent member of the General Convention, might be more fully impressed with the important interests and principles of union, which should animate and direct you in the support and pursuit of the grand objects which have so laudably engaged your attention. We desire also not to be found wanting as a constituent part in contributing our feeble efforts to strengthen and perpetuate the union of the whole Body. The interests of science and religion are the interests we aim to promote. These are the interests the General Convention have in view. The College and Theological School at Washington are powerful means for promoting these. The establishment of our State Seminary and Theological School, is in accordance with the institutions at Washington. What they propose to effect on a large scale, we are desirous of doing in a narrower sphere, thus opening a smaller stream for the diffusion of good, to those who cannot draw from the fountain. In this there is no collision of interests, no interference of plans. It is only an auxiliary effort which we are making in support of the main object. The establishment of Sabbath Schools, the employment of Domestic Missionaries, and the aid we afford to foreign missions, are all in accordance with the great designs of the General Convention. We and the State Conventions are then the same great Body with the General Convention, formed only for convenience, and more effectual aid, into distinct companies or parts.

Peradventure this our humble effort may meet the eye of the General and State Conventions, and may be blessed to the strengthening of their hands and the prosperity of their plans. May God accept and own it as a sincere offering in his blessed service.

Our meeting has been marked with happy indications of the Spirit's influence. What we have done, you will perceive in the foregoing minutes, and, we trust, approve. Our affairs wear a favorable aspect. We indulge the pleasing hope that our Institution will commence its operations in January next. But in the midst of encouraging prospects, and with much to be thankful for, we have cause of mourning. Our late venerable President, our Father in the Gospel, and under God, the Founder of this Convention, is no more. At a time when his counsels, his influence, his example, were so much needed, as in the present stage of our affairs they were, he is taken from us.—The chariots and the horsemen of *our* Israel is gone no more to return to us. But though *our* Elijah is gone, yet Elijah's God still lives. Let us be comforted, then, dear brethren, and taking courage that God will never leave nor forsake his people, proceed in that work of faith and labor of love, into which our venerable Furman was the instrument of introducing us. Let us be thankful that he was lent to us so long, and that he has left us so bright an example, and so powerful a proof of what one man can effect in a righteous cause. His character is our legacy. Let us trace it with delight, whilst rising in the spiritual, as the orb of day in the natural, world, he attained his meridian altitude with augmented brightness, and like that luminary descended below the horizon of mortal vision, with milder though not less beneficial rays. But he has descended only to rise again and shine with more effulgent glory in a purer region. O, may we so improve the legacy which his character presents us with, that through rich grace, we may imbibe his spirit, imitate his example, and follow him into the joy of our common Lord. And now, brethren, commending you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified,

We remain yours affectionately in Gospel bonds,

WILLIAM B. JOHNSON,
President.

BASIL MANLY, *Secretary.*

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